

5134 H1

# OXFORD HONESTY, OR, A C A S E O F CONSCIENCE,

Humbly put to the Worshipful and Reverend  
The VICE-CHANCELLOR,  
The HEADS of HOUSES,  
The FELLOWS. &c.

O F T H E  
UNIVERSITY of OXFORD.

W H E T H E R

One may take the OATHS to KING *GEORGE*,  
and yet, consistently with *Honour*, and *Conscience*,  
and the *Fear of God*, may do all one can in *Favour*  
of the *P R E T E N D E R*?

Occasioned by the *Oxford SPEECH*, and *Oxford BEHAVIOUR*, at the Opening of *Radcliff's LIBRARY*,  
April 13, 1749.

---

The SECOND EDITION with ADDITIONS:

---

*There is a Conspiracy of her Prophets in the midst thereof, like a roaring Lion, ravening the Prey: They have devoured Souls.*

EZEK. xxii. 25.

---

L O N D O N :

Sold by M. COOPER, at the *Globe* in *Pater-Noster-Row*,  
and at the *Pamphlet Shops* in *London* and *Westminster*.

[ Price Six-pence. ]

УЧЕБНИК СЛОВЯНСКОГО

АНОНС

1828 АО

701

УЧЕБНИК СЛОВЯНСКОГО

БРИТАНСКОГО МУЗЕЯ

СЕЛИДОВА СЛОВЯНСКАЯ

СЛОВЯНСКАЯ ОУЧЕБНАЯ

СЛОВЯНСКАЯ ОУЧЕБНАЯ



БР. 70

УЧЕБНИК СЛОВЯНСКОГО

СЕЛИДОВА

СЛОВЯНСКАЯ ОУЧЕБНАЯ

To the SURVIVING  
**T R U S T E E S**  
for RADCLIFF'S *Library*;

To the MEMORY of  
Sir *Watkin-Williams Wynne*, Bt.  
Late *T R U S T E E*;

And to the *Conscientious*  
**C L U B of P A T R I O T S**,  
Meeting at the *Cocoa-Tree*;

**O X F O R D H O N E S T Y**  
Is Most Humbly Inscribed,

*By a LOVER of Honest Men.*

TRAUSTHEA

for RADCLIFFE'S PUPILS



WORKS OF HONESTY

for RADCLIFFE'S PUPILS

---



---

# OXFORD HONESTY :

## OR, A

# Case of Conscience, &c.

*Worshipful and Reverend Gentlemen,*

**T**HE candid World will hardly imagine, it is any Suspicion in me, that the *Oxonians are Sinners above all the Men in England*, that makes me apply to them, for the Resolution of a *Case of Conscience*, of the greatest Importance to the *Lives and Fortunes, the Souls and Bodies of Men*.

No, the *Qualities of a good Casuist* are to be wise, learned, judicious, and above all, faithful. For who, especially in Matters pertaining to God, to his Soul, and the everlasting World, would chuse to be directed by a *notorious Knave*, or by one whom every Body knew to be a *Fool*?

Now, in regard to you, *Gentlemen*, who is it that is ignorant that *you take the Oaths to King George, and abjure the Pretender, not a Man of you excepted?* It is likewise, I believe, pretty well known even at *Paris*, and at *Rome*, what *Sort of People* are most *caressed at all your publick Meetings, your Races, your High Borlace, &c.* and how you dispose of your *Places of Honour, Trust, and Profit*. Your *Members of Parliament* too! How warmly have they *always* spoken of the *Revolution?* Their *Respect* how singular to the *present Government?* How *zealous* in *its*

its Defence in the late Rebellion ? So that my Reader, doubtless, will do me the Justice to believe, that I propose my Case of Conscience, to the Men of Oxford, because the Men of Oxford, not only abound in Learning, but are most egregiously remarkable for the Tenderness of their Consciences, and steady Adherence to their Oaths, particularly that of Allegiance to his Majesty King George, and that of Abjuration of the Pretender ; which Oaths they all take, as above observed, and most of them again and again.

And when all's said and done, let the Devil suggest what is suitable to his Nature, let thoughtless and ungodly Men rant and talk as they please, Probity is commendable ; Sincerity is a Virtue ; and to take God's Name in vain ; to swear falsely ; to call in the Testimony of him that made the World ; by whom I live, move, and have my Being ; to invoke him as a Witness that what I speak is Truth, renouncing his Aid and Protection if it be not Truth, at the same time that I know it to be absolutely false, is as audacious Villany, as hardened Wickedness, as the Heart of Man can conceive.

This is my Opinion of the Matter, Gentlemen ; so my Reason tells me, and so, I think, do the Holy Scriptures. If I am not right, I beg to be better informed : If I am in an Error, let Oxford Charity, Humanity, and Learning, lead me into the right Path.

I, for my part, with Sincerity of Heart, have taken the Oaths to King George, and before God and the World have abjured the Pretender ; and besides that King George is a true Protestant, and the Pretender a bigotted Papist, bred at Rome, and disciplined by Popes, in Principles fierce, tyrannous, and cruel. Besides that, King George is in Possession, and not to be removed, perhaps, by wading up to the Knees in the Blood of our Countrymen : And was it at last effected by all this Carnage and Murder, would amount to no more, but to make Way for a Man, who,

who, most certainly, in a very little Time, would root out our most holy Religion, and, probably, would render our Property precarious, make his Will our Law, and our Privileges nothing: Abstracted from all Considerations of the Protestant Religion, and the Peace, Plenty, Quiet, and Happiness of my dear Countrymen, the Oath I have taken is, I believe, a Bond upon my Soul; and such, I doubt not, will always be my Opinion, unless you, Gentlemen, can help me to better and stronger Reasons to the contrary, than I ever expect to meet with. And when you vouchsafe me that Honour, I beseech you moreover to let me know, what Privileges, Immunities, or Advantages, a Protestant University can in reason expect from a Popish King, a Popish House of Lords, a Popish Army, &c. One Trouble will serve for both, and I hope you will indulge me in a Point of Knowledge so curious, at the same time that you settle my Conscience in a Matter of real Importance. But is it indeed a Truth, that the greatest Clerks are not always the wisest Men? Or is the Fault our own, in looking for a limpid Stream from a muddy Fountain?

If corrupt be the Schools of the Prophets, will the Sons of the Prophets be without Blemish? The Prophets of Samaria prophesied in Baal, and caused Israel to err: And FROM THE PROPHETS OF JERUSALEM DID PROFANENESS GO FORTH INTO ALL THE LAND. There is a Word that is cloathed about with Death; God grant that it be not found in the Heritage of Jacob. But to leave that antiently elect People, and to return nearer Home.

Abstracted, I say, from all other Considerations, the Oath I have taken, is, I am persuaded, a Bond upon my Soul; and, I believe, I shall be always of Opinion, that I renounce the Christian Faith; I disclaim the Protection of Almighty God; I forfeit all Pretensions to Conscience, Honour, and common Honesty; I incur the Penalty of eternal Damnation, if I do not to the utmost of my Power defend King George, and to the utmost of my Power support, maintain,

tain, and defend the Succession of the *Crown* against the *Pretender*, and all other Persons whatsoever.

And that the Reader may see upon what *Motives* I act, and affected by what *Reasons*, I talk in so *high* a *Strain*, I shall transcribe the *Oath of Abjuration* at large, make some brief *Observations* upon it, and then leave it to the honest, serious, unprejudiced Reader, whether even *Papist* or *Protestant*, *Christian* or *Heathen*, either *himself* to judge immediately of the *Reasonableness* and *Probity* of my *Sentiments*, or to wait for a more accurate and final *Determination* of the *Matter*, by a *DECREE* from the very antient, learned, and most renowned *University* of *Oxford*.

### The O A T H.

I A. B. do truly and sincerely acknowledge, profess, testify, and declare in my *Conscience* before God and the *World*, that our Sovereign Lord King *George* is lawful and rightful King of this *Realm*, and all other his Majesty's Dominions and Countries thereunto belonging.

### O B S E R V A T I O N S.

And dost thou, before God and the *World*, thou *Jacobite Swearer*, truly and sincerely profess, and in thy *Conscience* declare *George* to be lawful and rightful King? If thou dost, art thou not a most *inexcusable Miscreant*, for Talking and Acting in the Manner usual with thee, so contrary to thy *open Professions*, and even the acknowledged and *real Declarations* of thy *Conscience*? If thou dost not, art not thou a most audacious, base, dishonourable *Liar*, and *perjured Person*?

### The O A T H continued.

And I do solemnly and sincerely declare, that I do believe in my *Conscience*, that the Person pretended to be

be Prince of Wales, during the Life of the late King James, and since his Decease pretended to be, and taking upon himself the Stile and Title of King of England, by the Name of James the Third, or of Scotland, by the Name of James the Eighth, or the Stile and Title of King of Great Britain, hath not any Right or Title whatsoever to the Crown of this Realm, or any other the Dominions thereto belonging: And I do renounce, refuse, and abjure any Allegiance or Obedience to him.

#### O B S E R V A T I O N S.

And dost thou believe in thy Conscience the Pretender has no Right or Title to the Crown? and dost thou abjure Allegiance to him? If thou so believes and so abjures, and yet endeavourest to set the Crown upon his Head, art thou not a most execrable, forsworn Traitor, even against the Dictates of thine own Conscience? If thou believest he hath a Right and Title to the Crown, if thou endeavourest to obey him, notwithstanding thy Oath and solemn Declaration to the contrary, art thou not a most superlatively mean, abject, scandalous Liar, and perjured Wretch.

#### The O A T H continued.

And I do swear, that I will bear Faith and true Allegiance to his Majesty King George, and him will defend to the utmost of my Power, against all traiterous Conspiracies and Attempts whatsoever, which shall be made against his Person, Crown, or Dignity. And I will do my utmost Endeavour to disclose and make known to His Majesty and His Successors, all Treasons, and traiterous Conspiracies, which I shall know to be against Him, or any of Them.

#### O B S E R V A T I O N S.

Thou swearest Allegiance to King George,—to defend him to the utmost of thy Power,—to make known all

all Treasons;—and yet does all thou canst to weaken his Authority,—perhaps enters into traitorous Conspiracies thyself,—and to the utmost of thy Power advances the Interest of the Pretender, and strengthens his Party; and such is thy Behaviour, at the same Time that thou solemnly callest God and Man to witness the Sincerity of thy Heart, and the Truth of thy Professions. But dost thou not thereby incur the Guilt of manifest, shameless Lies, and undoubtedly, undisguised Perjury?

It is possible thou mayest escape the Punishment of Men, but *against the Lord dost thou sin, and be sure*

\* **THY SIN WILL FIND THEE OUT.** Numb. xxxii.

23.

*The O A T H continued.*

And I do faithfully promise, to the utmost of my Power, to support, maintain, and defend the Succession of the Crown against him the said James, and all other Persons whatsoever; which Succession, by an

\* What Pity it is, that Men will not reflect upon those momentous Words, before their Feet STUMBLE upon the dark Mountains. Jer. xiii. 16. before they FALL to rise again no more. \* \* \* \* \* There is an Observation in the mournful Prophet, which thou wouldst do well to write upon the Tables of thine Heart, to be as a Warning-piece ready at hand, when thou meetest with an Inducement to FORSWEAR thyself, or to commit any other flagrant, enormous, and universally acknowledged Wickedness. The Observation is, *The Lord hath thrown down, and hath not pitied.* Lam. ii. 17. How great the Provocation, when the Lord ceaseth to be gracious! How deplorable our Case, when *He that made us will not have Mercy upon us, and He that formed us will shew us no Favour*—! Alas! Alas! Alas! \* \* \* \* \* For the Use of the antient and dim-fighted, I will put it down in Capitals. **THE LORD HATH THROWN DOWN, AND HATH NOT PITIED** \* \* \* \* \*

O Thou, Almighty and Eternal Father! May no Views of Interest or Ambition; No foolish Thirst after popular Applause; No impious Reserves or jesuitical Equivocations; No factious Fury or party Zeal, be ever able to tempt me to disclaim thy Help. In every Calamity may I, at least, have that Rock of Ages to build upon, *In God may I always trust, in the Lord may I comfort me.*

Act, intituled, an Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject, is, and stands limited to the Princess Sophia, Electress and Duchess Dowager of Hanover, and the Heirs of her Body, being Protestants.

### O B S E R V A T I O N S.

Thy Promise is to support to the utmost of thy Power, the Succession of the Crown to King George against the Pretender: Thy real Endeavour is, to the utmost of thy Power, to take it from King George, and to put the Pretender in Possession of it. Art thou therefore not guilty of a most impudent, bare-faced Lie? yea, is it not a Lie attended with an Oath? is it not Perjury, even accumulated Perjury? And canst thou talk of Conscience with a Face erect? canst thou mention Honour without a Blush? But hardened Fronts there are, and such is thine.

### The O A T H concluded.

And all these Things I do plainly and sincerely acknowledge and swear, according to these express Words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, mental Evasion, or secret Reservation whatsoever. And I do make this Recognition, Acknowledgment, Abjuration, Renunciation, and Promise, Heartily, Willingly, and Truly, upon the true Faith of a Christian:

So help me God.

### O B S E R V A T I O N S.

All the Things contained in this Oath thou dost plainly and sincerely acknowledge and swear. And all the Words of this Oath thou usest in the common

Meaning and Acceptation of them, without any sort of *Evasion* or *secret Sense* in thine own *Mind* dissonant to what the *Words* usually import. That is to say, thou *swears*, and dost *swear* that thou *meanest* what thou *swears*,

- I. That King *George* has a *Right* to the *Crown*.
- II. The *Pretender* has no *Right*.
- III. Thou abjures Allegiance to the *Pretender*.
- IV. Thou *swears* Allegiance to King *George*.
- V. Swears to defend him, to the *utmost* of thy Power, against all *Treasons*.
- VI. Swears to discover all treasonable *Conspiracies* thou art made acquainted with.
- VII. Swears, to the *utmost* of thy Power, to maintain the *Succession* of the *Crown* *against* the *Pretender* and all others whatsoever.
- VIII. Swears thy Meaning is entirely agreeable to the *Words* by thee spoken.
- IX. Swears that thou *swears* all these *Things* heartily, willingly, and truly.

Now the true *Jacobite Swearer*,

- I. Does not believe King *George* to have a *Right* to the *Crown*.
- II. Believes the *Pretender* has a *Right*.
- III. Does not *heartily*, nor *willingly*, nor *truly* abjure Obedience to the *Pretender*.
- IV. Does not *heartily*, *willingly*, nor *truly* swear Allegiance to King *George*.
- V. Does not defend him to the *utmost* of *his Power* against all *Treasons*.
- VI. Would not discover treasonable *Conspiracies*.
- VII. Does not, to the *utmost* of *his Power*, maintain the *Succession* of the *Crown* *against* the *Pretender*.
- VIII. Does not mean what he speaks.
- IX. Does not take this Oath either *heartily*, *willingly*, or *truly*.

So that a *Jacobite Swearer* is guilty, *every Time* he takes this *Oath*, of, at least, *nine* most manifest bare-faced *Lies*—even of *nine* most impudent shameful *Lies*—bound with *nine Oaths*.—That is to say, in reality, he is *nine times* perjured, *nine times* denies the *Faith of Christ*,—and *nine times* renounces the *Divine Aid and Protection*. And dost thou set up for a *Man of Probity*! — Thou a *Patriot*! — Infamous *Traitor*! — *A Pillory's thy Desert, and Hell thy Portion*. Thou a *Patriot*!

But the Truth is, we have long lost the *proper Meaning of Words*, as *Cato* complained was the Case in that corrupt Age wherein he lived. We have long been used to put *Bitter* for *Sweet*, and *Sweet* for *Bitter*: *To call Evil Good, and Good Evil*. To remedy which unhappy Practice, at least so far as relates to the present Question, I have *assumed* the *Liberty* to call a *Spade a Spade*, and to use such Terms as have annexed to them the *clearest and most distinct Idea*.

Thus, I have not called a *swearing Jacobite* by the more gentle Title of a *great Fibber*—one that *sayeth the Thing that is not*—one that *uttereth an Untruth*—one that is guilty of *Falsehood*—one deficient in *Sincerity*—or a *Prevaricator*.—But have *plainly*, and *in Terms*, given him the *Lie*, yea the *Lie in his Throat*, as *Shakespear* would have express'd it, and have *peremptorily* called him an *infamous Traitor*, and a *perjured Wretch*.

And if by that free and open manner of expressing myself, I have given Offence to any true Christian, or really moral Man, I heartily beg his pardon; but must take the *Liberty* to say, that I am not acquainted with any Language, that can give a *delicate Turn* to such complicated Wickedness, and at the same time, raise suitable and adequate Ideas, in the Mind of the Reader. An *Anatomist*, treating of some *Parts of the Body*, must use indecent Terms, or not be understood: A *Moralist*, that will do *Ju-  
stice*

Since to his Subject, must not avoid all such Words, as are not common in the Mouths of the Polite. Would you caution Youth against Lewdness, it is of no small Significancy, whether you call the *same Person*, a Lady of Pleasure, or a common Strumpet: For such a Connection there is between certain Sounds, and certain Impressions upon the Mind, that I make no doubt, but many a *fine Girl* had been saved from Ruin, had she, but three Minutes before the *fatal Mishap*, said aloud, "Sir, your Temptation leads, " to make a *Rogue* and *Whore*, of two the dearest, " and best beloved Persons upon Earth." For strange it is, but true; we do those *Things* with Pleasure, the *Names* whereof we cannot hear with Patience.

In Matters obscure and doubtful, where Conviction is the End; let the Arguments be hard as Adamant, but the Words soft as Oil. But the proud and haughty Scorer, that sets his Mouth against the most High; acts in Contradiction to the clearest Light; defends the most hainous Crimes; Crimes, that dissolve human Society; Crimes, that from the Creation of the World unto this Day, have been condemned by all Nations under Heaven; with such, one has nothing to do but to make them ashamed of their Iniquity, or, if that cannot be done, to make others ashamed of them.

Thus, St. Paul, the mildest Reasoner upon Earth, when impudently withheld by *Elymas*, Acts. xiii. 8. broke out into that warm Expression, *Thou Child of the Devil*. And such, in Truth, he was, because an *Enemy to all Righteousness*, as the same great Apostle calls him. And it is only those that know them not; it is only those that have not considered the Tendency of their perfidious Behaviour, that will deny the Persons I have to deal with, to be less the *Enemies of all Righteousness*; to be less impudent; to be less the *Children of the Devil*, than that Scorer.

We

We would not therefore, courteous Reader, have thee to imagine, that we are *utterly void* of all *gentle Behaviour*, and *good Manners*, because we use such *Language*; but to consider that there are *some Diseases* not to be *cured without harsh Remedies*; and *some People* that cannot *see* unless *Objects* are *placed in a very glaring Light*; nor are able to attain to a full and clear Apprehension of *Things*, unless they are called by their *direct and proper Names*. We therefore rather chose to have our *Breeding* called in question, yea even the *Soundness* of our *Intellects*,

*For Want of Decency shews Want of Sense,*  
*than that Truth, by smooth Words and glossing Speech,*  
*should be deprived of its due Force and Energy.*

We therefore declare again, in Words of an *undoubted Meaning*, that a \* *SWARING JACOBITE* is an *infamous perjured Villain*. That one that takes this *Oath*, whilst he is a *Jacobite*; or continues to be a *Jacobite* after he has taken this *Oath*, *is a Liar, and the Truth is not in him*.

So that when you *hear of a Man of distinguished Zeal for the Cause*, you have nothing to do but to enquire, whether he has taken the *Oaths to King George*: Which, if you find he has done, you ought thenceforth, in common Justice, to look upon him no otherwise than as a *Caitiff* *vile and abandoned*; as one that minds neither what he *says*, nor what he *swears*; as a *Man* *guileful and insincere*; as a *Man* *without Honour, without Conscience, without the Fear of God*. And though he goes to *Church*—to *see Company*; and says *Amen* to all *Prayers*, but those for the *Royal Family*; and upon occasion *drinks the Church's Health*; yet, believe me, he is a *Wretch perjured upon Record*; a *Wretch* that before Men, *and* *the world* *to come* *is* *to* *be* *condemned*.

\* *By which we every where mean not a swearing Bully at an Election, but one that takes the Oaths to King George, yet does what he can for the Pretender.*

and Angels, and the Judge of all, has renounced the Divine Help, and has denied the Truth, and is worse than an Infidel. A Wretch, upon whom nothing can have any Tie, but his own Inclinations: As far as suits with them thou mayst trust him; as thou mayst the veriest Knave alive: But in Things not agreeable to them, though he swears, " he'll certainly deceive thee."

Whereas the honest Man, and the Man approved by God, esteems his Word his Bond. And if he *swears to his Neighbour, he disappointeth him not, though it be to his own hindrance.* No. The honest Man would not deceive thee, at least by an Oath, though he was sure to suffer, all that Man could make him suffer. *I have sworn, saith he, and am steadfastly purposed*—“amidst the Wreck of Matter, and the Crush of Worlds.”

How gallant! how godlike! the Soul of such an one, in comparison with the sneaking, base, insidious *Varlet*, that, with a *disdainful Grin*, calls Heaven and Earth to witness a *Lie*. And, perhaps, continues to do so *monthly*, for Years together. For let me tell thee, what thou probably knowest as well as I, that *Acting Justices of the Peace are declared Jacobites.*

Britons! Behold and wonder at the Long-suffering of God, and the prodigious Wickedness of these Sons of *Belial*—. But Vengeance, though slow, is sure. And, though, as Poets say, she is a little maimed in her Feet, yet, by *bobbling* on continually without Stay, she seldom fails at last to overtake the *Villain*, and to *strike home*.

The *worshipful Gentlemen* above-mentioned may be said, like *Ahab*, to *sell themselves to work Wickedness*. But to demonstrate that themselves are indued with a less Sense of Good, than that bad Man was indued with; *These*, in the Country at least, become *Vassals Tenebrarum Principis* of the Prince of Darkness, for nothing but Trouble, and Money out of *Pocket*;

Pocket; whereas *Abab* did not design to sell himself for nought.

It is, indeed, not unlikely but thou, *whose Neck is an iron Sinew, and Brow brass*, wilt answer with a *Pertness* becoming thy other great *Qualities*, that thou, for thy Part, art not *perjured* by *Inclination*: It is not *for nothing*, that thou *forswears thyself*, but for a *Fellowship, &c.* or to *save Taxes*. And dost thou think, a poor *Rogue* that *swears*, as directed by an *Attorney*, *forswears himself for nothing*? The starving, piteous Creature, it may be, *cannot dig, to beg* he is *ashamed*, has nothing to eat, nor knows where to lay his Head, till he has done the *horrid Job*; for which, in thy *Judgment*, he *deserves the Pillory*, if not the *Halter*. But what then dost thou *deserve*, whom Heaven has so plentifully provided for, without the *Guilt of Perjury*.—Consider, oh consider! before it be too late.—Human Laws indeed may not reach thee, nor human Punishments overtake thee: But other Laws, and other sovereign Powers dost thou sin against, to which thou must surely give an Account. In thy foolish Heart thou mayst affirm there is no God; in thy Pride thou mayst say, tush God careth not for it: But, take notice, that *Sickness* may come, and the *Days of languishing*; Days, wherein thou shalt say, *I have no Pleasure in them*. Thou also must die; and, perhaps, in a few Days go, whence thou shalt not return. In the *Grave* wilt thou be *SOBER*, solitary, unattended: And before an Almighty Judge must thou appear; a Judge that heard thy *Lies*; and was a *Witness to thy false Oaths*; and has declared, he *will not hold him guiltless that taketh his Name in vain*; that is, will most certainly punish the *False Swearer*.—But wise, and according to *Truth*, is the Observation of the *Son of Sirach*: *A sinful man will not be reproved, but findeth an Excuse according to his Will*.—Ecclis. xxxii. 17.

C *and go to it* But

But let me again put thee in mind of the Oath, thou profane Abuser of the Name of God. Set thine Eyes upon it, Man, and consider what thou art about. Thou mayst indeed swear, then spit, then *wipe thy Mouth, and say I have done no Wickedness*; but thou hadst best, in time, reflect, whether thou canst so easily escape the Judgment of God.

An *Oath*, say the *Schools*, is an *Act of Religion*, whereby God is called as a *Witness*, either *simply*, or with an *Excommunication*. He is called *simply* as a *Witness*, when we say, I speak the Truth before God, or as God is my *Witness*. He is called as a *Witness* with an *Excommunication*, when we say, I speak the Truth, *So help me God*; which is *really*, and in *Effect*, to say, if I speak not the Truth, may every *Evil* here, and *Damnation* hereafter, be my *Portion*. For he whom God does not *help*, will of course fall into the *Devil's Clutches*.

The *Schools* observe farther, that an *Oath* is two-fold, *assertory* and *promissory*. *Assertory*, when we assert Things present or past, and invoke God to witness the *Veracity* of our *Assertion*: *Promissory*, when we call in the same divine Testimony, to confirm something future. Now the *Oath* before us comprehends every *Form* of an *Oath*, and by Consequence lays upon us every *Obligation* that any *Oath* can possibly lay upon a *Man*.

I declare King *George* has a Right and Title to the Crown; and that the *Pretender* has none. So far it is *assertory*. I promise to defend King *George*, and to oppose the *Pretender*. So far it is *promissory*. I assert and promise this before God. So is God *simply* invoked as a *Witness*. I assert and promise this before God; and *so help me God*, as what I Assert and Promise is Truth. Thus is God called as a *Witness* with an *Excommunication*; the Meaning whereof is, If what I speak be not true, may I be given up by God to Mifery here and for ever, as above-mentioned.—But even in Terms yet stronger, is, to this *Oath*, the *Excommunication*. Take it altogether thus.

I make this *Abjuration of the Pretender before God*—*I abjure him—As God is my Help—I abjure him—Upon the true Faith of a Christian.* That is, I speak the Truth, as sure as I am a *Christian*. If then what thou speakest is not true, thou plainly renouncest the *Christian Faith*. And indeed, if I thought thou wast a *Christian*, I would put thee in mind of those remarkable Words of our Saviour, *Whosoever will deny me before Men, him will I also deny before my Father which is in Heaven.*

Wast thou a *Christian* then, that Part of the *Exe-  
cration* would deter thee from *Falsehood*.—Wert thou a *Deist*, or didst thou own a *God*, thou wouldst not disclaim his *Help*—If a *Man of Honour*, or a *moral  
Heathen*, thou wouldst be ashamed to call the *World*, that is, the whole *Race of Men*, to witness the *Truth* of what thou sayest, when thou knowest the whole to be a *Lie*.—But in the Words of the admirable *Clarissa*, “ *O thou guileful Betrayer! There is a just  
God, whom thou invokest; yet the Thunder  
bolt descends not; and thou livest to imprecate  
and deceive!*”

So that a *swearing Jacobite*—that *honest Fellow*—that *very honest Fellow*—that *curls like a Vine*, and *struts and looks big as if a Thing of Importance*—that *sets itself off as a Patriot*—as in the *Country Interest*—as above *Corruption*—is really, and in *Fact*, a *Creature without Christ*; a *Creature that neither fears God, nor regards Men*; and has perhaps not less than *nine times nine Pejuries* lying upon his *Conscience*.

That they at present *lie heavy upon his Conscience*, I do not say, nor that they *gall or give Pain*. For it was mentioned of old, that such Men there would be, and I am sure that such Men there are, *whose Minds and Consciences are defiled; who speak Lies in Hypocrisy, having their Conscience seared with an hot Iron*.

And is infinite Knowledge and Almighty Power so despicable in thy Sight, as to be thus dallied with? Thy hollow Heart, thy double Tongue, may impose upon Men, but God beholds thee, and knows thee. Thou indeed despisest the Riches of his Goodness, and the Power of his Wrath. But God is not mocked. As thou sows, so wilt thou reap; and the Confusion will at last be thine.

Suppose thou, who perhaps hast never been abroad, shouldst profess, testify, and declare, that thou hadst seen Hydra's and Chimera's dire, and been amongst the Anthropophagi that Men do eat; and shouldst moreover faithfully promise, that next Week thou wouldst make a Voyage to the Moon; and shouldst call a Gentleman of Integrity and Honour to testify, and bear witness to the Truth of thy Assertion and Promise: Would not that Gentleman justly think thee a Fellow of the most consummate Impudence, the falsest of the Sons of Men, and that thou affrontedst him to a very high Degree? But as true is it that thou hast seen Hydra's and Chimera's dire, as that thou sincerely and in thy Conscience acknowledges the Pretender to have no Right: And as true is it that thou wilt make a Voyage to the Moon, as that thou wilt to the utmost of thy Power support, maintain, and defend the Succession against the said Pretender. And yet, so perfidious art thou and void of all Shame, as to call the holy, righteous, and eternal King of all the Earth to witness the Veracity of thy insincere Acknowledgments; and to vouch the Truth of thy Promise, which even when thou mad'st thou never designedst to perform.

And dost thou believe there is a God? what is thy Notion of him? what Attributes dost thou assign him? does he love Truth? can he punish? or art thou stronger than he? But to whatever Lengths thy Envy, thy Prejudices, thy Malignity may carry thee, thou wilt hereafter find, that verily there is a Reward for the Righteous, doubtless there is a God that judgeth the Earth.

That

That a Gentleman of little or no Learning, but of much Beer and Ale ; of little Reason, but much Noise ; and who had never in his whole Life entertained one serious Thought about religious or moral Truths, should be guilty of so *heinous* an Offence, is a Thing not so much to be wondered at. But in a Matter so plain, his Ignorance and his Heat, *great as they are*, will not exempt him from Guilt, but his manifest Untruths, the Violation of his Oath, and his Contempt of the God that made him, must one Day be strictly accounted for ; *seeing he despised the Oath, by breaking the Covenant (when lo, he had given his Hand) He shall not escape* : Therefore thus saith the Lord God, as I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own Head. *Ezekiel xvii. 18, 19.*

But yet *easy* will be his Case, in Comparison with that of a SWEARING JACOBITE PARSON, who is a Creature of the most hardened Effrontery of all Sinners ;—partakes in other Men's Sins to a Degree, in other Professions, hardly to be arrived at.—Is altogether without Excuse, either to God or Man,—and ought to be esteemed the *lowest* in the *lowest* Class of the *most infamous* of the human Race.

That a Man, whose Busness it is to teach and inculcate divine Truths, should appeal solemnly to the Judge of all the Earth, for the Truth of his *Assertions*, when his *Assertions* are all a *Lie* ;—For the *Sincerity* of his *Promises*, when he designs to perform none of them,—should have his *Mind* and *Conscience* so defiled, as even to make a *Merit* of his *Perfidy*, and to glory in his *Shame*,—who knowing, or who at least ought to know the *Judgment* of God, that they which commit such *Things* are *worthy* of *Death*, should not only do the same, but have *Pleasure* in them that do them :—should break the *Covenant* of his God, when lo ! HE HAD GIVEN HIS HAND, and even teach Men so to do.—If there be a *Place* of more than ordinary

Torment

Torment in the Regions of the Damned, it surely is prepared for so impudent an Offender, for a Sinner so presumptuous !

For as a Minister of Jesus Christ, his Duty is to open Men's Eyes, to turn them from Darkness to Light, and from the Power of Satan unto God.—To put them in mind to be subject to Principalities and Powers, to obey Magistrates.—To pray for Kings, and all in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty.—To instruct them that the Powers that be are ordained of God for our Good, as well as those that were in being in the Days of our Fathers were for their Good. Consult therefore thy Bible, thou reverend, perjured Traitor, and there thou mayst find it written ; *Thou shalt not swear by my Name falsely. If a Man swear he shall perform it. I will be a swift Witness against false Swearers.*

A SWEARING JACOBITE PARSON ! What Man, of common Morals, can think of him without Indignation ? A SWEARING JACOBITE PARSON ! What is he ? 'Tis a Prodigy ; 'tis a Monster ; a Linsey-woolsey, Popish-Protestant, He-she Thing, that can be reduced under no Species of Beings in the Universe. It calls itself an Ambassador from Heaven ; but can Heaven have any thing to do with a Creature that *swears* and *prays* for one, and *drinks*, and *prates*, and *noddles*, and does all it can for another ? even for another, whom he has sworn, he believes in his Conscience, to have no Right or Title whatsoever ; whom, he has promised, in the most publick and solemn Manner, and in the strongest Terms, to oppose with all his Might ; and has called the eternal God to witness the Veracity of his Declarations and Promises ; disclaiming his Help ; and renouncing the Christian Faith ; if he be not sincere in all and every thing he says ; or fails in any Part or Circumstance of his Oath.

Look at the Picture, gentle Reader, look at the Picture. Black and sooty as it is, and as becomes a

Child

*Child of Hell, not half so black and sooty is it, as the  
false forsworn Original.*

How blind is Passion! how perverse the human Mind! when Men of Learning, and that pretend to Virtue, when the Teachers of a Doctrine pure, rational, and strictly moral; of a Religion that came from God; can be prevailed upon to lie, in the most impudent and shameful Manner; to take *false Oaths* openly, in our *Courts of Justice*; to renounce the God that made them, and *Jesus Christ* whom he has sent; and all this, for an *Italian Thing* they know nothing of, but that he would *murder* them as soon as he durst, and *would think to do God Service* by doing so; and would turn the Land of their Native-  
*Excrements of the Commonwealth."*

But let me yet a little expostulate with this Disgrace to every Virtue, before I dismiss him for altogether.

If then thou beest a Protestant, why wouldest thou deliver Protestants into the Hands of a Man that would think to merit Heaven, by *murdering* the whole Race? If thou art satisfied in the Veracity of thy Religion, why wouldest thou set one at the Head of it, that thinks it his Duty to destroy it; and that would believe it a *damnable Sin* to *tolerate* it, when in a Capacity to root it out? If thou art persuaded of the Truth of the Religion thou *teachest*, why dost thou not stand forth and defend it? If thou believest it false, why dost thou prevaricate, and impose upon the World?

I, for my part, *believe, and therefore will I speak.* And may Disappointment and Shame attend its Adversaries, and may all that insidiously undermine it be brought to Confusion. And in regard to thee, whatever Notions thou mayst entertain of thy own

Im-

*Importance*, I will pronounce thee, without Hesitation, *Tenebrarum Principis Legatum*, that is, an *Attorney* for Old Nick. Nor so plain a Truth would I have put in *Latin*, was it not thereby to regale the **OXFORD LADIES**, who, doubtless, must be great Proficients in that Language,—seeing that they *clap* in the *right Place*, and with a *Judgment*, not *inferior* to the *Doctors*. Pretty Things! in whose Eyes was *Rhetorick*, more perfect than *Aristotle* had in *Idea*, whose every Air was Eloquence in the *Abstract*, nervous, commanding, irresistible. In a *Los* was every one, that was not of the *perjured Herd*, to determine which was most to be *admired*, the *Front* and *Impertinence* of the *veteran Incendiary*, or the *Circle* of *Beauties* that surrounded him. Pretty Things! with what Attention did they listen! with a Gracefulness how *inimitable*, did they return the meagre, dry, insipid Compliment that was made them, in the *Language of the Beast*! What *wonderous Wonderment* were they in, at the *mighty Rumble*, and *sonorous Nothings* of **CATALINE**!

Britons, Rebellion was quash'd; the Spirit of it funk; *Mallius* vanquished, lurking in secret Places, seeking where to hide his Head: Agast was *Gaul*; agast the Sovereign Pontiff; when lo! all of a sudden, to *keep*, or rather to *put Life*, into the *Cause*, which was, in a manner, *extinct*, an Assembly is called to *dedicate* the *Temple of Vanity*; at which Assembly *Cataline* harangues, and was *so approved*, that the *Speech* of one became the *Act of all*, and was as much as if they had said, one by one, “So we believe, “and so we teach.” And having thus shewn their Sentiments, Concord, Strength, Teeth; and *Cataline* emitted his *Venom*, even the *Essence* of Toads and Scorpions, the *Poison of Asps*, from a Tongue false and foul; and from a *Throat* foetid and unsavory as an open *Sepulchre*, the *Compatriots* retire to their respective *Stands*.—Hence the *Contagion* spreads; the dying *Embers* revive; the *Beast* is healed

healed of its deadly Wound ; and nothing is again wanting, but Opportunity, to set all in a Flame.

But was it not the daring Eye, the perilous Look of the Man ; his Gestures fierce, and mad Demeanour ; the big Voice, or fat *Man at his Back* that took the Audience, and caused the horrid Din ? Did they know what he said ? Is *Latin* the common Language of the Place ? Is it infused into all that come there ? Had they understood the gross *Billinggate*, the low *Scurrility*, would they not have hiss'd the *Vixen*, or toss'd her over-board ?

Why, in Truth, that it was the \* *imagined Principles* of the *Creature* that pleased, as much, if not more, than either the *Matter*, or *Manner* of the *Speech*, appeared from their Treatment of a Gentleman, as *Contraries illustrate Contraries*, remarkable for his *Zeal to the Constitution*, and for making a *Conscience* of what he *swears* ; who had the *Honour* and *Satisfaction* to be insulted by them, in a most *distinguished Manner*.

And with admirable Prudence did he behave, upon an Attack so rude, so altogether worthy of the *Bear-Garden* he was got into.

A Person less judicious might, in Wrath, have stept forth and said, " He—your admired—your " sufficient *CHIEF*,—is he a *Doctor* ? so am I. Is " he *Principal* of a *Hall* ? I am more. A *College* " acknowledges me her *Rector*. Am I less re- "nowned for *Loyalty*, than he for *Speech-making* ? " *An iste—atque ego—super æthera notus.*" But,

from amongst them forib be pass'd  
Long way thro' hostile Scorn, which be sustain'd  
SUPERIOR,

And with retorted Scorn his Back be turn'd.

And was it not really an *Honour* ? must it not yield a solid *Pleasure* to a *Man of Worth*, to be insulted

D

\* *Imagined*, I say, because that he has any *real Principles*, is not a Matter they are entirely clear about, even at *Oxford*.

fulted in such a Place, at such a Time, and by so perfidious a Mob?

*Note.* From that Appellation I exempt the Ladies, pretty Things as they are! Though it be true, that from their *lovely Lips* he had likewise the *Favour of a Hiss*, which, *Malignants* think, must needs be a most *sad Mortification*. But may I not with *Truth* aver, the *good-natured Man* was pleased he could give a Handle to these *charming Cherubims*, to expose to the View of *pretty Fellows* their *native Wealth*, of a *double Row* of *pretty, little, even Ivory Pillars*, with *Coral Bases*, and *Chapiters of Coral*? But however that be, of this there is no Doubt, that a certain noble Lord, to his other not inconsiderable Preferments, has *lately added a Living of about Three hundred Pounds a Year*. I am glad of it, and congratulate him thereon;

*Rumpatur, quisquis rumpitur invidia.*

“ Let him that bursts with Envy, burst.”

And I do likewise, at the same time, and by *these Presents*, congratulate *Mother Oxford*, upon the Improvement of her Sons, and upon that grand Figure they *now* make in the Commonwealth of Learning, in comparison of what they did *heretofore*. *Sacheverel*, her *genuine Offspring, poor Man!* knew no Grammar, nor could write *English*: Whereas her *present Trumpeter*, to give him his Due, and a Sin it is to belie the *foul Fiend*, is not *wholly ignorant even in Latin*. His Prose would *Cicero* be *amazed at*, as he would at the *Ease* wherewith he *gabbles it*: And *Latin Verse* (for Verses does he make as well as Speeches) is so *peculiarly his own*, that he writes it *prohibente Musâ, invitâ Minervâ, Apolline nullo.*

*Qui non odit Love in a hollow Tree,  
Amet tua carmina Kingi.*

In other Words;

3.00 in above price and value of

*Who*

Who hates not \* LOVE IN A HOLLOW TREE,  
May love thy † TEMPLE OF LIBERTY.

But, in Truth and Soberness, my Complaint is not so much against a poor Genius, or Want of Learning, as a seared Conscience, and no Morals.

And oh ! That it would please Heaven, the Directors of our Youth might quit their Politicks, and make their Busines and their Duty combine, in the Promotion of Piety, Virtue, Order, and Peace. Then would Parents happily find their Sons made wiser and better under their Tuition, not mad with Faction, and out of their little Wits, because an *Italian Vagrant* was obliged to trudge into his own Country again, and not permitted to || underprop a tottering Age.

But may one not, with too much Justice, apply to a *Mother in England*, what was anciently said of the *Daughter of Zion*? *The whole Head is sick, and the whole Heart faint, from the Sole of the Foot even unto the Head, there is no Soundness in it*—. She is indeed sick, and knows it not ; she is sick, and will neither heal herself, nor admit the Physician.

Should her indignant Sons take Fire at the Suggestion, a wiser than they will tell them, that *faithful are the Wounds of a Friend, but the Kisses of an Enemy are deceitful*. I also will beseech them to reflect upon these memorable Words of the Prophet, *Jer. vii.* *WILL YE SWEAR FALSELY*—, and stand before me in the House called by my Name, behold even I have seen it, saith the Lord ; but go ye now to Shiloh, and see what I did to it, for the Wickedness of my People— ; I will do to this House—, as I have done to Shiloh, and I will cast you out of my Sight.

*Religious Houses*, but a little while ago, were held more sacred, in better esteem, more strongly guarded.

D 2

But

\* An English Play that makes every Body laugh.

† A String of Latin Verses, which the Speech-maker's self did spin, and eke did weave, without the help of Pallas.

|| A Latin Inscription have I seen to that Effect, about the Picture, as its Air and Attitude declares, of a certain spruce *Italian Fidler*, on whose Breast, the Painter seems foolishly and ridiculously to have placed a *Shoulder-Knot*.

But behold and see—. Unpitied they fell, not by *Harry's Power*, but the *Wickedness* of their Inhabitants. Vice it was that sapp'd the Foundation, consumed the Timber, and dissipated the Stones of those Buildings, which Virtue, real or imagined, had erected.

Piety, good Morals, and the Study of Peace, can only give *Stability* to Things of that Nature. The *Design* of them was the *Good of Society*. If, instead thereof, they become *Nurseries* of *Vice* and *Seed-Plots* of *Rebelliion*, Gods and Men will conspire in one common Cry of *Down with them, down with them, even to the Ground*. Time was, when the Sons of *Zeruiab* were *too hard for David*: But the Time came, when the most *insolent*, and *mightiest* of them, could not save himself from Ruin, by laying hold of the *Horns of the Altar*.

Politicians farther know, that Piety is a Plant that seldom takes deep Root in a rich Soil; that over early Wealth damps Industry, spoils many a fine Genius, and rarely admits profound Learning; that Societies formed for the Advancement of Religion and Learning, when abounding in *Wealth* and *Vice*, are with more Security and less Trouble *dissolved*, than *reformed*. To go about to *mend* them, is to *irritate* a *Wasp*, with its *Dagger* and *Bag of Poison* at its *Tail*: Distribute their Domains amongst the powerful, it is the same *Wasp*, but without a *Sting*; it may *wriggle*, and *flutter*, and *buzz*, but it cannot *hurt*.

Take my Advice then, and may *your Houses continue for ever*. Be faithful to your Promises. Let your Oaths be sacred and inviolable. Mind your Studies. Be peaceable. Be Christians. And give to the *Winds* your *Politicks*—, cursed *Politicks*—, meer *Oxford Politicks*, that have their Foundation in *LIES*, and *PERJURY*, and *APOSTACY*, and *ATHEISM*.

O *Taylor! Taylor!* couldst thou heal her *Drop serene* or *dim Suffusion*, then wouldst thou be an *Occulist* indeed—. But my chief Business is concerning the Nature and Obligation of an Oath; to which, I now again, intreat the Reader to return with me.

An

An Oath, then, has been esteemed a most *sacred Thing by all People*, not wholly given up to their Lusts, in all Nations, and at all Times; insomuch, that the Curse and Punishment of Perjury has been thought not alone to fall on the guilty Person, and to terminate in him, but to be derived down, and to extend itself to his *Posterity*. Yea, the very *Intention*, without proceeding to the *Act*, has, even by the Heathens, been imagined sufficient to occasion the *utter Extirpation* of whole *Families*: A remarkable Instance whereof we meet with in *Herodotus*, in the Person of one *Glaucus*, who having a Sum of Money deposited in his Hands, on Account of his reputed *Honesty*, was tempted to deny, by *Oath*, he had ever received it. But having some *Checks of Conscience*, he would not venture upon the *Perjury*, without first consulting *Apollo*; he therefore applied himself to his *Oracle*, and was answered thus, as I have found it ready *Englised* to mine Hand :

No, Glaucus, no, I think you need not fear,  
To bilk your easy Creditor, and swear  
He lent you no such Sum; you'll gain thereby ; }  
And this consider'd, you may Death defy,  
Death of the Just alike an Enemy. }  
But know, that Orcus, has a Monster Son,  
Ghastly of Shape, who ever hastens on  
To o'ertake Perjuries, he'll ne'er forget  
Your heinous Crime, but with revengeful Hate  
Send Losses, racking Pangs, destructive Woe,  
Till be yourself with your whole Race undo.

*Glaucus* begged Pardon, and paid the Money, but that would not atone for his Fault; what the *Oracle* denounced was made good, and of *Glaucus*, in a little Time, was there neither House nor Offspring remaining.

That the *Guilt of Perjury* does not alone terminate in the guilty Person, is likewise the Opinion of that incomparable *Jew*, the Son of *Sirach*. *A Man*, saith he, *that useth much Swearing shall be filled with Iniquity, and the Plague shall never depart from his House*.—And if

*if he swear in vain, that is, falsely, he shall not be innocent, but his House shall be full of Calamities. But behold, to the same Effect, the inimitable Energy of the divine Writings, I will bring it [the Curse] forth, saith the Lord of Hosts, and it shall enter into the House—of him that sweareth falsely by my Name: And it shall remain in the Midst of his House, and shall consume it, with the Timber thereof, and the Stones thereof, Zech. v. 4.* That is to say, his Substance shall waste, and his Posterity shall be utterly cut off.

And these Things, thou *Man of Perfidy* shouldst thou know; and these Things shouldst thou teach, thou swearing Jacobite.—To be *faithful* to King *George*, to whom thou hast *sworn*, is a Duty incumbent upon thee, and to make others *faithful*, as far as thou hast any Influence over them:—To *speak the Truth*, and persuade thy Flock to *speak the Truth*;—*to swear thyself in Truth, in Righteousness, and in Judgment*, and to endeavour that others may do the like.

But thou wilt say, perhaps, even those Men took the Oaths to King *James II.* who yet were so *unconscionable*, as to *frighten* him out of the Kingdom. Oh, did they so, and were they not a *Pack of sad Fellows* for *frightening* him? and dost not thou *swear* to King *George*, and yet wouldst fain put *another* in his *Place*? and art not thou a *most sad Fellow* too, yea, a *sadder Fellow* by far than they, inasmuch as *thy Perjury* is abundantly more *complicated* than even thou canst pretend *theirs* to be? For,

*First, They never abjured King William, as thou hast abjured the Pretender, it may be, ten times.*

*Secondly, I know of no other Oath* they took, but that they would bear *Faith* and *true Allegiance* to him. That is, they swore, as I humbly conceive, that they would *faithfully obey him ad Legem*, that is, *according to Law*. Nor can I find that they ever *violated* that *Oath*. For they did in *Truth obey him* as far as the *Law* obliged them, and supported him in the *Execution* of the *Law*.

But

But when it became a usual Saying with him, that he would be *obeyed without Reserve*; when more Regard was to paid to his *Whispers* to the *Jesuit Peters*, or perhaps to the *Suggestions* of *Peters* himself, than to the *Will* of the *King*, acknowledged to be this *Will* by the *King* in *Person*, to the *Lords* and *Commons* assembled in *Parliament*; when he regarded no *Oath*, dispensed with *Law*, and overturned the *Constitution*; then, without violating any *Oath*, or breaking through any *Obligation*, they *bravely* *withstood* the *Tyrant*, supported the *Laws*, and in *Truth* *obeyed* and *executed* the *declared Will* of the *King*, in *Opposition* to the *real* or *imagined Whispers* of *lawless James*.

And in the Words of the most reverend the *Archbishop of York* \*, “ As the *Laws* of the *Land* are the “ *Measures* of our *active Obedience*, so are also the “ *same Laws* the *Measures* of our *Submission*. And “ as we are not bound to *obey*, but where the *Laws* “ and *Constitution* require our *Obedience*, so neither “ are we bound to *submit* but as the *Laws* and *Constitution* do require our *Submission*. ”

Upon their seeming thus ready to maintain the *Laws*, without, I think, a *Stroke* struck, or a *Man* *slain*; he, with *huge Dismay*, betook himself to his *Heels*, with *Tears* in *Eyen*, 'tis said, and *snatty Nose*, making good an *Observation* of *Grotius* †, “ That “ *People* that *violate* the *Laws* of *Nature* and *Nations*, undermine the *Foundations* of their own “ *Peace*, and that of their *Posterity*. ”

And did he *shudder* at the *Appearance* of *Danger*. did he *run amain*? And is not so *provident* a *Care* of his *own Person* an *Evidence* of his *Relation* to the *Italian Scamperer*, that so *wisely* got out of the *Reach* of *Danger* at *Culloden*? Why, in truth, there are *Chicken Hearts* in *more Families* than *one*, so that *Identity* of *Cowardice* is to me no *convincing Proof* of *Sameness* of *Family*.

But

\* Serm. 30th Jan. 1700, before the *Lords*.

† *De Jur. B. & P. Prolægōm.*

But is it a Truth undoubted, that they *both* did really run? Had they been *ancient Greeks*, had the unrivall'd *Homer* mentioned the *happy Event*, what *Parade* had there been to have made them turn their *Backs*? *Jupiter* would have sent for *Apollo*, would have lent him his *Aegis* or fringed Goat-skin, would have ordered him to *shake* it at them, in order to make upon them an *Impression of Fear*: And once or twice would he have *shook* it without Effect \*; but at last, upon *staring* them full in the *Face*, and giving it one most *tremendous Shake*, their *Hearts* would have sunk down to their *Heels*, they would then have *fled*, nor looked behind them, till in Safety placed with their good *French Cozen*. And well pared they were, and Pity it is they were so long apart.

Pleasing is the Subject, gentle Reader, which makes me loth to leave it. To behold a *raging Bear* in *Trammels*, that has long been *ravaging* the *Plain*! — What your Sense of the Matter may be, I know not, but I imagine it must be an Object giving Joy to every *humane Breast*, as in Truth it does to mine: For with a Saying of the *Rabbins* do I agree, “ That “ if the *Sea* was *Ink*, and the *World Parchment*, they “ would not be sufficient to describe and contain the “ *Praises of Liberty*. ” But to return to what more immediately concerns the Matter in hand.

Those then who *swore* to King *James*, and yet scared him so, and put him in such *bodily Fear*, that he could never think himself *secure*, till he had got the *Sea* between himself and those *horrible Men*, in reality never *broke* any *Oath*, never *violated* any *Promise*. When they *swore*, their *Intentions* were *conformable* to the *Words* and *Intention* of the *Oath*, and to *both* did their *Practices* accord: Whereas *thy Meaning* is *dissonant* to the *Words* and *Meaning* of the *Oath*; when *thou takest* it, thou has no *Intention* to *perform* or *keep* it; and *thy Opposition* is to a *Prince*, that has always made the *Law* the *Rule* and *Measure* of his *Actions*, and has always lived in as exact *Obe-*

\* Hom. Iliad XV.

dience to it, as any Subject he has: So that *thy Perjuries*, like *Sampson's Slain*, are *Heaps upon Heaps*, and effected by the same pernicious Instrument, even *the Law of an Ass*.

Could it be supposed, that *George the Good* could so far pervert Nature, as to overturn Foundations, and attempt to deprive us of Religion, Property, and Law, as was the Case of *James II*. such a Behaviour would, I believe, acquit me from the *Oath of Allegiance*. But the *Oath of Abjuration* would, even then, remain valid and obligatory, not to be vacated or dispensed with by any Power upon Earth. The *Pretender* I have abjured absolutely, and without all Conditions. I have sworn peremptorily, that I ~~believe~~ in my Conscience he has no *Right or Title whatsoever*, and have publickly and solemnly called the everlasting God, as a Record upon my Soul, that I will, to the *utmost* of my Power, oppose all Attempts to raise him to the Throne: So that should there be a *dozen Revolutions* in my Time, and not one *Protestant* remain of the *illustrious House of Hanover*, a Descendant of *Jack Straw*, could I find him, would I sooner espouse than the *Pretender*, whom I have expressly, and by Name, abjured. The *Pretender* should be the last Person in the World that should have my *Vote and Interest*. The *Pretender* should remain a *Pretender* still for me; still should he *drop his Beads*, and still sing *Ave Maria*; the only Employ I wish him, and all I think him fit for.

What! *twelve Revolutions*, and the *Pretender* no better for them? Must *Jack Straw* have the *Precedence*? why so particularly averse to the *Pretender*? Gentle Reader, I will tell thee *plainly and sincerely*.

I. I have abjured him. Because,

II. He is *excluded* by the *Laws of my Country*, to which I ought to submit, in all Cases not immediately countermanded, by an Order from Heaven. And because,

III. For aught I know, he may be a *Child of the Common*.

IV. If of King *James*, so much the worse ; because a Rook begets a Rook, and a Vulture a Vulture ; and because, in the honest Phrase of the *Scots Parliament*, he *forfeited* the *Right* he had, and involved his Posterity in the *Forfeiture*. Which is agreeable to the Proceedings of the just and righteous Governor of the World. Thus King *Adam* sinned, and his Posterity are *excluded* Paradise ; King *Saul* offended, and the lovely *Jonatban* was first *excluded*, and then slain ; King *Jereboam* broke the fundamental *Laws* of the *Kingdom*, and his Family was utterly destroyed. All which were immediately, by God himself, placed in their respective Kingdoms. A Favour never granted to any *King* in *Europe*, of any *Family*.

V. He is a *Papist*.

VI. He is a *bigotted Papist*, that is passionately zealous for the most fierce, bloody, *exterminating* *Faction* the World was ever plagued with.

VII. He is, I believe, a *Coward*. Now, as a *Bigot*, he will persecute ; and as a *Coward*, he will never think himself safe, whilst those he has injured are above Ground. Hence will proceed Murder, horrid Murder, and the cruel Carnage of my Countrymen ; hence will the *true Religion* be driven into Corners and secret Places ; and the Faithful, the Sincere, the Good, will be perpetually harrassed, and be in continual Danger of their Lives. I therefore put into my *Litany*,

From a *King* educated at *Rome* ; from a Popish House of Lords ; from Popish Justices, &c. from an Army headed by Papists, or composed of *French Dragoons*, or picked from the Bogs of *Ireland*,

*Good Lord deliver us.*

Should then a *Spirit of Revolutions* seize us, whilst Heaven permitted me to breathe, it should be my Business, at proper Intervals, to lift up my Voice like a Trumpet, and to cry out amain : “ Pray, Gentle-  
“ men, beware ; for the Love of God, and of your  
“ Country, beware

“ Of that two-leg’d unfeather’d thing at *Rome*. ”  
But let us again return to the *swearing Jacobite*.

To enforce what I have already said in regard to the Heinousness of thy Crime, and the *exceeding Sinfulness* of it, I will give thee a Quotation from that judicious and pious Divine, and worthy Archbishop, Dr. John Tillotson, Vol. I. Serm. XXII.

“ I need not use many Words to aggravate this Sin ; it is certainly a Crime of the highest Nature, “ deliberate Perjury being directly against a Man’s Knowledge, so that no Man can commit it without staring his Conscience in the Face ; which is one of the greatest Aggravations of any Crime. And it is equally a Sin against *both Tables*, being the highest Affront to God, and of most injurious Sequence to Men. It is an horrible Abuse of the Name of God, an open Contempt of his Judgment, and an insolent Defiance of his Vengeance : And in respect of Men, it is not only a Wrong to this or that particular Person who suffers by it, but *Treason against human Society* ; subverting at once the Foundations of publick Peace and Justice, and the private Security of every Man’s Life and Fortune.— It is a *Pestilence that usually walketh in Darkness*, and a secret Stab and Blow, against which, many times, there is no Possibility of Defence.” Look back upon it again, my Friend, give it a second Reading, and consider it attentively ; it is good Sense, sober Reason, and sound Morality, agreeable to the Law of Nature and Nations, and the revealed Will of God.

Give me leave farther, good Reader, if thou beest a swearing, or *non-swearing Jacobite*, to put thee in mind of a fine Saying in *Homer*, attributed to the sage and well-experienced *Nestor*, viz. “ A Man fond of *intet-tine War*, should have no Relation \*, no Property, no House.” *Il. IX.* And should that *direful Calamity* happen to *this Kingdom*, thine House may be beat about thine Ears—Thyself undone—thy Wife ravished—and thy Children slain.—And when all this

\* Ἀφύτωρ ἀδέπτος, αὐτεῖδος, Clanless, Lawless, Houseless, may perhaps be a Sense nearer the Original.

Havock is made, our Trade lost—our Power gone—our fine Seats level with the Ground—and an Ocean of Blood spilt—the Blood of our Countrymen, even the Blood of our Neighbours, Companions, Friends, Brothers, Fathers—Things notwithstanding, may, after all, be providentially continued in the same illustrious Hands they are at present: And thou canst not even then be so wretched, as thou desires to be.

But oh! that thou wouldest know the *Things that belong to Peace, before they are bid from thine Eyes!* Not that I am under any uneasy Apprehensions that God will ever suffer so *false, so perjured a Faction* to prevail.

I will now only crave thy Attention to one *Quotation* more, and then I will leave thee to thine own *Reflections.* It is taken from a *Pamphlet* lately published, entitled, *Reasons and Arguments to illustrate and support a late Petition to the Commons—to Address the King for Daily Prayers, &c.* A Project, in my Opinion, that well deserves the *Attention of the Publick*, and which, I believe, would answer *every End* proposed by it. A Project which, without putting the *People* to the least *Trouble or Expence*, would have the most *salutary Effects* upon the *Kingdom* in general, and, in a few Years, be of greater Security to it, than a Standing Army of forty thousand Men.

The fourteenth Reason or Argument then for *Daily Publick Prayers, Morning and Evening, in our Parish Churches*, is in Answer to an Objection to this Effect; That as this faithful Discharge of their Duty, might probably increase the *Influence* of the *Clergy*, would  
 " they not exert that *Influence* to overturn the Go-  
 " vernment they have sworn to, and to destroy that  
 " Religion they profess? There are, I doubt, *faith* that  
 " *Author*, some *old ones* of less *Learning* than they  
 " brought from *School*, who never conversed but with  
 " their *School-fellows*, and those of the same *Way of*  
 " *Thinking* with themselves, that perhaps are not *sound*  
 " *at Heart*. [And he might have added some *old ones*  
 " of more *Learning* than *Grace*, that are *rotten Core and*  
 " *Rind, entirely rotten.*] " There may be some too of  
 " *more*

“ more modern Days, Men of much Drink, much Noise,  
 “ little Thought, and less Virtue, who have professed,  
 “ in the most solemn Manner, before God and the  
 “ World, upon the Faith of a Christian, and as God  
 “ shall be their Help\*, to bear Faith and true Al-  
 “ legiance to his Majesty King GEORGE, and to  
 “ defend him to the utmost of their Power, who yet  
 “ appear such wicked APOSTATES and ATHEISTS,  
 “ as to do all they dare, in Favour of the Man they  
 “ have abjured, in Opposition to the Prince they have  
 “ sworn to defend. Surely *Destruction is in their  
 Ways, and the Way of Peace have they not known,*,  
 “ neither is the Fear of God before their Eyes; nor  
 “ indeed ought they to be looked upon without Horror,  
 “ as MONSTERS in INIQUITY, as Men, by their own  
 “ Profession, without God, without Christ, without  
 “ Honour, and of no Conscience.

“ But what is it these impious Wretches perjure  
 “ themselves for? Why, do they profane the Name  
 “ of the Lord of Hosts, as if he had no Ear to hear,  
 “ or Hand to execute Vengeance? Is it to get quit  
 “ of a Dungeon? to have Liberty to breathe the free  
 “ Air? to behold the Face of the Sun? Is it to es-  
 “ cape the Faggot, the Block, or the Halter? No,  
 “ they forswear themselves, for no other End or Pur-  
 “ pose, but to deprive themselves, and their Coun-  
 “ trymen, of every Thing that is truly valuable in  
 “ Life: And to obtain Power for a Man, who, if  
 “ he had it, would use even those foolish perjured  
 “ Friends of his, in a Manner worse than the  
 “ DEVIL did Job; for he hates a Heretick † with  
 “ a deadly Hatred, and would send him to Hell  
 “ in a hurry, to prevent doing Mischief upon Earth.  
 “ They forswear themselves for no other End or  
 “ Purpose, but to subject the happy Land of their  
 “ Nativity, to a Man of a Spirit and Principles,  
 “ more pernicious and destructive to the Inhabitants  
 “ thereof, than had *Caligula, Caracalla, Domitian,*  
 “ or *Commodus*, to the Subjects of the Roman Em-  
 “ pire;

\* Oath of Allegiance.

† Protestant.

" pire ; for those *Monsters* had no *Thought* of forcing  
 " the *Romans* to alter their *Religion*, much less of  
 " subjecting them to the *Pope* or *High Priest* of *Par-*  
 " *thia*, though that *Parthian Flamen*\*, had really  
 " as *Divine* a *Right*, to direct the *Romans* in *Re-*  
 " *ligion*, as the present *Roman Impostor* † has, to  
 " concern himself with the *Religion* of *Britain*. And  
 " then as for *Nero*, so far was *he* from designing any  
 " *Change in Religion*, that, with the *Fury* and *mad*  
 " *Rage* of a *true Popish Saint*, he destroyed the  
 " *Christians* without *Pity*, as *Hereticks* or *Enemies*  
 " to the *true Catbolick Religion* then established at  
 " *Rome*. That *Disgrace* to the *Antonines*, indeed,  
 " *Heliogabalus*, bears some *Resemblance* to the *Fa-*  
 " *vourite* of these *Contemners* of an *Oath* ; for *he*,  
 " it seems, intended that the *Romans* ‡ should wor-  
 " ship no other *God*, besides *Heliogabaal* ; that is to  
 " say, the *Sun*, the most excellent and worthy of  
 " *Adoration*, of all material or visible *Beings*. But  
 " the *Man* we think *worth* being *perjured* for, is a  
 " *Setter forth* of *Gods*, which we must first *worship*  
 " and then *eat* ||. So *despicable* is even the *Idolatry*  
 " of modern *Rome* ! As to any *thing* of an *imagined*  
 " *Right*, can such a *Dream* be *thought* to affect *Men*  
 " that have no *Regard* to the *Oath of God* ? Is his  
 " *Right* as plain, as that *Perjury* is a *Sin* most clear  
 " and strong are the *Words* of *Holy Writ*. *Ye*  
 " § *Shall not swear by my Name falsely, neither shalt*  
 " *thou profane the Name of thy God: I am the Lord*.  
 " But though *I* thus speak, continues *he*, *I* hope  
 " in general, upon the late *Trial*, we behaved not  
 " *amiss*, and that many of us shewed an *hearty* and  
 " *unfeigned* *Zeal* for our *Religion*, and its *illustrious*  
 " *Defender*. And this *I* know and am certain of,  
 " that the more we practise *Religion*, the better we  
 " shall like it ; and if we love our own, we shall abhor  
 " *Popery*,

\* *Priest.*      † *The Pope.*

‡ *Id agens ne quis Romæ Deus nisi Heliogabalus coleretur.*  
*Lamprid. Heliogab.*

|| *Holts or sacramental Wafers.*

§ *Lev. xix. 12.*

“ Popery, and not only *abjure*, but *detest* the *Man*  
 “ that would *force* us into it. Upon the whole then,  
 “ **MAY THE PROJECT SUCCEED, AND THE**  
 “ **CLERGY BE BROUGHT TO THEIR DAILY**  
 “ **PRAYERS.**”

I will conclude the whole, in the *Words* of the *Psalmist*, with as fervent a *Zeal*, and a *Soul* not less sincere.

*O pray for the Peace of [England] may they prosper that love thee.*

*Peace be within thy Walls, and Plenteousness within thy Palaces.*

*For my Brethren and Companions sake, I will wish thee Prosperity.*

*Yea because of the HOUSE of the LORD our GOD, I will seek to do thee Good.*

F I N I S.

BOOKS printed for J. OSWALD.

**A** Petition to the Honourable the Commons of Great Britain in Parliament assembled; humbly to Address His Majesty, to order an Enquiry into the Clergy's Neglect in the daily Ministrations: And to cause to be enforced, by a Pecuniary Mulct, that Appointment in the Book of Common Prayer, whereby they are obliged to say daily the Morning and Evening Prayer in their Parish Churches. And to induce the People to join with them, it is proposed to shorten the Week-Days Service, by omitting the *Psalms, Lessons, &c.* So that the whole may be performed in about a *Quarter of an Hour*. The Penalty prescribed: the Prayers specified: the Whole earnestly recommended to the Consideration of Men in Power, to receive what Corrections and Amendments shall by them be thought expedient. By a *Pluralist*. Price 2 d. or 12 s. per Hundred.

Reasons and Arguments to illustrate and support the foregoing Petition. In a Letter to a Member of Parliament. Price 6 d.

---

Written by Edward Lewis, M. A. Rector of Waterstock and  
Emington in Oxfordshire.

I. Private Vices the Occasion of publick Calamities; proved from the Nature of Things, and by the Testimony of the wisest, best, and most learned Persons in Antiquity. By Experience likewise, and undeniable Matters of Fact, happening to the several Nations of *Canaan, Crete, Troy, Lydia, the Sybarites, Spartans, Athenians, Persians, Romans, and Jews*. An Account of the Vices of our common People, the Inadvertencies of our Women, Clergy, and great Men. A particular and full Enquiry into the Truth of that favourite Maxim of theirs, *That all Religions are the same*. Whether there be any such thing as true Religion; if there be, what it is, and wherein it consists. Interspersed with various Digressions about Things of great and present Concern; among others, of the divine Right of the *Stuarts*: Of not Swearing and Swearing falsely. An Essay. Price 1 s. 6 d.

II. A Sermon, entitled, *The Invasion*: occasioned by the intended *French Invasion*, in Favour of the *Pretender*, 1744; setting forth the fatal Consequences to *England*, should it prove successful.

III. *Peace to Britain*: or no Popish Pretender: An Address to *Protestants*: shewing why we should oppose the *Pretender*, and how we may do it effectually. Published when the *Rebels* were at *Manchester*. The Second Edition. Price 2 d. or 12 s. per Hundred.

IV. Mercy and Judgment; or Intestine War, but soon over: Cattle die; but Men not obliged to eat their Carcasses. A Sermon occasioned by the general Fast, Jan. 7, 1746. To which is added an Hymn to the Creator for the glorious and seasonable Victory over the *Rebels* at *Culloden*, on the 16th of April, 1746, by his Majesty's Forces, under the Command of his Royal Highness the Duke of *Cumberland*. And a Letter of Expostulation to the *Ladies of Manchester*, upon their late and present Behaviour. Price 6 d.

Bra  
His  
ft in  
uni-  
yer,  
ning  
join  
by  
per-  
the  
Con-  
and  
list.  
ing  
!

ved  
est,  
ke-  
Na-  
the-  
s of  
gy,  
t of  
me.  
be,  
Di-  
ers,  
ing

in-  
ing  
ess-

to  
nd  
at  
in-  
er:  
er-  
is  
ple  
6,  
h-  
to  
ur.